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TERMS.

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Extracts from the Sixth Report of the Colonization Society, read 20th of February, 1823.

It will be recollected, that immediately after the purchase of a territory, Dr. Ayres proceeded to Sierra Leone, for the purpose of removing the colonists to the spot selected for their establishment. During their residence at Fourah-Bay, several of the people showed a spirit of insubordination which required vigorous measures for its suppression. When, therefore, it was announced that on the first of January a vessel would sail for Cape Montserado, and that all must at that time be prepared for their departure, though the intelligence excited general joy, three or four individuals neglected the injunction, and remained as residents in the British Colony; an event by no means to be regretted.

The colonists arrived at Cape Montserado on the 7th of January. It was soon ascertained, that King Peter had been condemned by the other chiefs of the country, for the sale of land, and threatened with the loss of his head; and that it had been decreed that our people should leave the coast. This information was disregarded. The vessel was unloaded, and preparations were made for building. Another interview, however, with the Kings was found indispensable. Here the previous intelligence was confirmed; but the firmness and energy of the Society's Agent, checked the rising opposition and restored peace.

During the month of February, disease prevailed among the colonists, and prevented any vigorous exertions. Several of the coloured people had, of necessity, remained at Fourah-Bay. These persons arrived at Montserado in the Calypso, on the sixteenth of that month. Dr. Ayres, knowing that his presence was demanded at Sierra Leone, immediately embarked in this vessel for Freetown: from which place, after having concluded the settlement of accounts, he received on board the remaining colonists, sailed for Montserado and anchored at the Cape on the 7th of April. He found the Colony in confusion and alarm. A British prize slave vessel had during his absence, solicited permission to take water from the Cape, and had received an affirmative answer to her request. This vessel parted her cable and was thrown on shore. The spirit of hostility, excited by a dispute between the Captain and one of the Kings, added to the powerful motive presented by the presence of a French vessel, waiting for her complement of slaves, induced the natives to attack her, with purposes of plunder. Several of our people engaged in her defence. In the contest which ensued, and which they in vain endeavored to prevent, two of the natives were unfortunately killed; and on the succeeding day, a British soldier and one of our colonists. Through the criminal inadvertency of an English sailor, who discharged a cannon in the immediate vicinity of the store-house, this building took fire: and with it most of the clothing, provisions, and utensils of the Colony were destroyed.

Dr. Ayres perceived the necessity for an immediate convention of the Kings. In this convention, he gave a concise history of his proceedings since his arrival in Africa; and maintained with spirit and boldness his right to the purchased territory. After some opposition and delay, the whole assembly, amounting to seventeen Kings and thirty-four half Kings, assented to the settlement of the colonists: and on the 25th of April, the American flag was hoisted on Cape Montserado.

The commencement of the rains, the unexpected difficulty of building, and the impossibility of obtaining native labor on account of the recent disturbances, conspired to render the condition of the colonists at this time both critical and distressing. Dr. Ayres resolved on visiting the United States, to acquaint the Society with the necessities of the Colony, and obtain supplies for its relief. Notwithstanding their discouraging circumstances, most of the colonists, with a zeal and resolution highly honourable to their character, determined to retain possession of a territory acquired with so much difficulty and so much suffering; and therefore proceeded at once, with ardor and diligence, to prepare for a continuance at the Cape. Accompanied, however, by a few individuals, the Agent again visited Sierra Leone, obtained provisions for the Colony, returned to Montserado, appointed one of the most respectable colonists to act as superintendant during his absence; and after witnessing with high satisfaction the peace and comparative prosperity of the Settlement, took passage for this country on the 4th of June. And here the Board would mention from among the colonists, as particularly worthy of commendation, for their good conduct, fortitude, and active co-operation with the Agent, amid his numerous perplexities and discouragements, Elijah Johnston, Joseph Blake, Lot Carey, and Richmond Sampson.

The brig Strong, Captain Otis, sailed from Baltimore, on the 19th June, having on board Mr. and Mrs. Ashmun, and thirty-five colonists. Mr. Ashmun was charged with the management of certain re-captured Africans, and also received authority to act as temporary Agent of the Board. These re-captured Africans were from the State of Georgia, fifteen in number, rescued by the benevolence of our government from the claims of injustice, and now sent out under the protection and at the expense of the United States. The Strong arrived at Montserado, on the 8th of August. Mr. Ashmun, according to his instructions, immediately assumed the agency, adopted such regulations and proceeded to the execution of such works, as seemed likely to prove most conducive to the harmony and defence of the Colony. By the return of the Strong, the Society have been furnished with ample communications from the Agent; particularly with his daily journal from the 8th of August to the 12th of September, which, when it is considered that it was written during the intervals of a violent fever, bears high testimony to the zeal and industry of its author. It contains much important information, concerning the situation, harbour, soil and advantages of the Colony, its present condition and necessities, and is enriched with many valuable remarks.

All the intelligence from Africa, during the last year, has served to confirm the Board in their previous opinions; and confident they are, that it is only requisite to diffuse correct information concerning the condition and prospects of the Colony, to obtain for it, from all parts of the country, that immediate aid, which will render it the perpetual light of Africa, and an eternal monument to our nation's praise.

There are now in Africa, about one hundred and thirty settlers, occupying a station, which according to English, as well as American testimony, surpasses in advantages for a colonial establishment, any other situation on the coast. A town has been commenced on a regular plan, comfortable houses constructed, and works thrown up for defence against the Barbarian powers. The natives are generally amicable: and were it otherwise, little apprehension would be felt, since a concerted attack is altogether improbable, and each King can command but a small force, destitute alike of conduct and courage. The harbor may with very small expense be rendered excellent; the lands are easily cleared and cultivated; the soil is rich, and yields in abundance the most valuable productions of the tropical climates. Not an instance of sickness has occurred during the season, among those colonists who had passed one year in Africa; and the fever which attacked those who went out in the Strong, has in most cases been mild and easily subdued.

It is with pain that the Board record the death of Mrs. Ashmun, whose Christian zeal and charity, will long be remembered at the Colony and admired in her native land. She fell a sacrifice to her disinterested kindness: as the Board have been informed, that during every intermission of fever, while her strength permitted, she was found administering to the wants and alleviating the sufferings of others.

The Managers cannot but consider the fact, that there prevails extensively, among the African tribes, a strong desire for our language, and the arts of civilized life, as one most auspicious, and which should administer reproof to indifference, as well, as encouragement to effort.

The principal King of the region bordering upon our Territory, expressed almost rapturous joy, when told that his people should be instructed in the American method of manufacturing cloths, and earnestly requested Dr. Ayres, to bring his son to this country, and afford him here the means of education. A compliance with this request was prevented only, by the reluctance of the boy to leave his native shores.

The present Agent, has already entered into negotiations for trade, with several of the tribes, and also admitted several African youths to a residence in the Colony; and the Board indulge the hope, that the time is not remote, when their Settlement by its schools, and ministers, shall impart to many of these Barbarians, that knowledge which civilizes and elevates the character; which softens and subdues the soul.

The disposition among the free people of color to emigrate to Africa, is daily increasing, nor can the Board doubt, that when the permanency of the Colony is no longer uncertain, vessels will be fitted out by them, at their own expense, from most of the cities of our country. In Petersburg, (Virginia,) and its vicinity, they have already determined to make preparations for a voyage, and have requested the sanction of the Board to their proceedings. A similar disposition has been manifested in other places.

The past year has also afforded evidence, to corroborate the opinion, expressed by the Board in their former Reports, that many extensive proprietors of slaves will emancipate their servants, and aid in their transfer to Africa, as soon, as the Colony shall be prepared for their reception. The Managers cannot determine the extent of this liberal disposition; but when they reflect upon the frequency of manumissions, wherever the law has imposed no restriction; when they consider the power of example, in whatever concerns the honorable, and generous of human character; and especially, when they recollect the institutions of their country, and the light of the age, they are induced to expect, that should prosperity attend the Colony, thousands now in servitude amongst us, will one day be freemen in the land of their ancestors.

An Essay on "the influence of Moral Life on our Judgment in matters of Faith," to which the Society for promoting Christian knowledge and Church Union in the Diocese of St. David's adjudged its Premium for 1821. By the Reverend SAMUEL CHARLES WILKS, A. M. author of "Christian Essays;" Signs of Conversion and Unconversion in Ministers; "Claims and Duties of the Church," &c.

A pamphlet under the above title has just reached us; having on account of its more than ordinary merits been republished in this country. It is the production of an eminent clergyman of the established church in England, of whom we can say nothing higher nor more calculated to secure the regard of our readers, than to state that he is the acting Editor of the Christian Observer.—This fact we feel assured will have more influence in promoting the circulation of the Essay than the most labored expose of its excellencies in the form of a review. We shall, therefore, simply state the propositions in which the subject is involved, and lay before our readers a specimen of the mode in which these propositions are illustrated by the author.

"We shall illustrate the subject under consideration, by a series of remarks bearing upon the two following propositions:—

First, *That unholiness either of heart or life has a powerful influence in depraving the judgment in matters of religion*; and

Secondly, *That an humble and conscientious endeavor to do "the will of God," is eminently conducive to the progress both of faith and spiritual understanding.*"

In reference to the first of these propositions, we extract the following observations.

"It would be easy to proceed to show still more specifically, both by scripture and fact, the injurious influence of sinful dispositions and habits in alienating the mind, not only *from the love*, but also from *the understanding*, as well as *the belief*, of the truth. To these sources may we also usually trace up those less glaring species of infidelity which display themselves in Antinomianism, Socinianism, and kindred heresies. Even where there is no temptation to palliate the enormities of a profligate life, there may be secret sins, sins of a more decorous kind, sins of the heart or sins of the intelect, which may greatly impede the spritual preceptions, as well as vitiate the spiritual taste. In casting a glance over the names of the most celebrated persons who have enrolled themselves among the abettors of such dangerous principles as have just been alluded to, we shall discover in one a stubborn pertinacity which renders the admission of unwelcome truth into a mind under its influence morally impossible; in another, a hardihood which shrinks at no consequences, even though the declarations of God himself should be disputed and traduced before the bar of human presumption; in a third, a levity; in a fourth, a self-conceit; in a fifth, a petulance; in a sixth, a fearless self-confidence; in a seventh, a proud dictatorial dogmatism;—in all, a mental aversion to Divine truth, which must inevitably prevent a devout submission to scriptural authority, and the establishment of just and sober conclusions from scriptural premises.

Nor are such dispositions and habits less really culpable in the sight of God than those sins which men of the world look upon with greater abhorrence. *Pride*, in particular, in all its shapes, is one of the most offensive and injurious of evils; and in no form more so than when it wears the semblance of intellectual imperiousness. This species of pride has from the first ages of the gospel to the present moment been always averse to the truth as it is in Jesus." The Scribes and Pharisees, confiding in their boasted attainments, and exclaiming, "Are we blind also?" preferred remaining among those self-sufficient "wise and prudent" from whom the gospel was hidden, to being numbered among those "babes" in simplicity to whom it pleased God to reveal it. Saint Paul alludes to the same evil disposition of mind, when, in writing to the Corinthians, he says, "The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." An *humble and conscientious* use of the powers of the human understanding and of the best aids of literature, is indeed eminently serviceable in the cause of truth; for Christianity has nothing to fear from the most rigid scrutiny: but the *misdirection* or *perversion* of the intellect—and no misdirection or perversion is more baneful than that which springs from self-sufficiency—is one of the most frequent causes of false judgment in matters of faith. How often do we find, even in the case of persons who are not vicious in their lives,—nay, who perhaps preserve a respectable decorum of conduct,—that *the heart* is prejudiced against a practical admission of Divine truth, at least of its more peculiar and mysterious doctrines, on account of the scriptures not making their appeal to mankind in such a manner as to gratify the pride of *the intellect*. They find themselves required to believe promptly and implicitly upon the strength of a Divine declaration; they are enjoined to admit, without hesitation or scruple, many things that they cannot fully understand; and they are invited, yea, commanded, on pain of eternal condemnation, to embrace exactly the same faith which has been professed by thousands of the most illiterate of mankind;—in common, it is true, with men of the highest order of thought, and the most extensive range of literature; but still a faith which owns no submission to human intellect, and refuses to bow its lofty claims before the tribunal of any created mind, however wide its grasp or exalted its powers. A mind vain of its intellectual superiority, and unsubdued by the grace of God, will not easily be persuaded to submit to this; it will recoil from such an unreserved self-dedication; it will demand something more conciliating to the pride of the human heart; and will venture peremptorily to set down as false, whatever cannot be inferred by the deductions of uninspired reason, or, at least, which, *when revealed*, cannot be fathomed and fortified by human philosophy."

(To be continued.)

DUELLING.

The following just and eloquent remarks are extracted from an admirable sermon upon the subject, delivered to the Senior Class in the University of Pennsylvania, on the Sunday before their commencement, July 21, 1822, by the Rev. Frederick Beasley, D. D. Provost of said University.

After having discussed the subject with a supposed advocate of Duelling, upon the principles of religion and morality—he thus proceeds:—

But to set aside for a moment the principles of religion and morality, and discuss the subject with you upon your own ground. I will advance nothing which you are inclined to controvert, and withhold nothing which you are desirous to assume. You avow, that you engage in this kind of feudal strife, in order to obtain a reparation of injuries, or satisfaction for an affront. And do you obtain them in this way? Your brother has been so unfortunate as to have given you a slight offence; and for this slight offence would you spill his blood? Can you find it in your heart to execute a punishment so vastly, so immeasurably disproportioned to the magnitude of the wrong done you? In the code of laws established by honour, are all the distinctions of greater and lesser crimes annihilated? Are all of them, like those of Draco, written in blood? Will you, upon this new and strange system of proceeding, inflict the same penalty upon him who commits a mere peccadillo, as upon him who makes an attempt against your life?

But the injury he has done you is not an inconsiderable one. It is of the most aggravated and insupportable nature. He has turned calumniator and attempted to take from you your good name, dearer to you than life. Nay, he has done more.—He has essayed to blast the reputation of your sister, daughter, or wife, and these are wrongs which it is not in the patience of any human being to endure. You must call him to account and meet the consequences. Be not too precipitate. Listen to the dictates of wisdom, and weigh well the counsels of experience. Suppose you do thus call him to account, for having defamed yourself, your sister, daughter, or wife; what will be the benefits resulting to yourself, to them, or to society? If you are so unfortunate as to shed his blood, is this an ablution which will cleanse any of you from the aspersions cast upon you by this vile traducer? I presume it is no longer believed, as in the days of Gothick superstition and judicial combat, in which this practice originated, that God himself will condescend to become a spectator of the scene, hold in his hands the scales of justice, and determine the victory on the side of him whose cause is good. Where, then, are the advantages which can possibly accrue to you from an appeal of this nature? If the charges he alleged against you were true, the fire of a pistol has not proved them false: if they were false, they were not worthy of such an effort to refute them.—The most notoriously guilty are always as ready, and even more ready, to have recourse to this method of defending their reputations, as they call them (when in truth they may have none to lose,) as those who are conscious of the most unsullied integrity, and who might be indulged in some degree of virtuous indignation at the impotent efforts of slander and defamation. If, therefore, in such a contest you have slain your antagonist, you have not proved him a calumniator, or that those whose fame he has tarnished are innocent of the charges alleged against them. But what have you done? A deed, at the bare mention of which your blood should freeze in your veins, and your soul petrify with horror. You have outraged that law which was written in your heart by your Creator, and which impelled you to do your brother a deed of kindness, instead of shedding his blood.—You have trampled upon the positive ordinances both of God and man, in their vital and most essential points. You have sullied and defaced in him the image of your Maker. You have wrested from your Saviour one for whom he shed his blood, and who might, but for you, have become a subject of his saving grace. You have snatched the avenging bolt from the hand of omnipotence, and presumed to hurl it against a fellow creature. You have pushed a soul unsummoned, and if he have not time left for repentance, with all his sins upon his head, into the fearful presence of his judge. You have shoved down the precipice a hapless wretch who was hanging upon its brink, and dashed him into the gulf that yawned below. You have defrauded heaven and its inhabitants, of a spirit that ought to have become a partaker of their sacred joy, and contributed your aid towards promoting the gloomy and diabolical work of peopling hell with victims. O duellist! in what a deep-toned voice of crimination will a brother's blood cry out against thee at the tribunal of God!

If this mode of seeking a reparation of injuries, is marked by such consummate folly and impiety, it is no less characterised by the most palpable and matchless absurdity. Say that your neighbour has inflicted on you a deep and painful wound, one for which he justly deserves to suffer, what is the expedient to which you resort in retaliation? You present yourself before him to be shot at. You are not contented that he should have wronged you, but you would have him also deprive you of life; make your wife a widow, if you have one, and your children fatherless. Would you not deem that an extraordinary penal code, which should annex the same penalty to innocence as to guilt? Formerly when appeals of this kind were recognised in the system of jurisprudence, they were allowed only in the most perplexed and difficult cases, in which it was impossible for the court to extract from the testimony offered, sufficient evidence upon which to ground a decision. But according to the decisions of these new judicatories, instituted by fashion, when there is no intricacy or perplexity in the matter; when the innocence of one party is as evident as the light, and the guilt of the other as evidently black as midnight, they are both condemned to the same punishment. Should Satan break from his dark dominions below, and erect a tribunal upon earth, should we not have reason to expect that it would be distinguished by such adjudications. Such is the vaunted reparation of injuries which this fashionable mode of hostility offers to mankind.—The absurdity of this practice, as a means of obtaining reparation, might be demonstrated by a recital of almost every instance which has occurred in the whole annals of duelling. The virtuous sufferer, almost always, gains nothing by these appeals but augmented wrong. The court of honour, upon its present establishment, awards but one punishment; and there are a thousand chances to one, that this will fall upon the head of the injured. They are the worthless and the hardened only, who will ever pass through the preparatory discipline which will enable them to become adepts in this cruel art. The feelings of the good man revolt, from the very idea of thus coolly and systematically preparing himself to shed human blood, without license from his God, his country, or his own conscience. Hence, if any provocations drive him into the field, he goes like a lamb to the sacrifice, to be immolated by the hands of violence and villainy. In a word, this singular mode of terminating disputes, reverses

the whole course of proceeding in courts of judicature, as well as the established order of divine providence; it distributes rewards to the wicked, and punishments to the good. Is it not a most glaringly absurd method of seeking reparation of injuries?

If this custom, as a mode of repairing injuries, is chargeable with such excessive folly and absurdity, with this folly and absurdity is mingled also a large portion of madness. You have sustained a wrong from an adversary, and in order to remedy this evil, into what accumulated ills, into what an abyss of guilt and misery are you plunging? If he should perish by your hands, your peace of mind is destroyed; the sorrows of his bereaved friends, and, perhaps of his wife, and children, will wring your heart with incurable anguish, while his image dropping gore, like a ghastly spectre, will haunt your pillow and rob you of repose. Should you yourself fall in the encounter, upon what a fearful fate do you precipitate yourself! You deprive a wife and family, perchance, of that support and protection to which they had an undoubted claim, and leave them to endless regret and lamentation. At any rate, and under the most favourable circumstances, by taking upon you the disposal of your own life, you impiously and presumptuously invade the high prerogative of heaven. Your Creator, no doubt, formed you for the wisest and most benevolent purposes, but you defeat his supreme designs concerning you by rushing prematurely upon the shaft of death. By this single act of insanity, you cancel all your claims to that great salvation which hath been purchased for you by the previous blood of the son of God, and abandon at the very moment when its destiny is to be sealed forever, the vital interests of your immortal soul. With impious temerity you tempt that dreadful eternity, the approach of which has filled with terror the wise and good of all ages, and to enable them to meet which in tolerable firmness and composure, has exhausted all the resources of philosophy, and all the succours of religion. At the serious and solemn moment of death, when you should be making your peace with God, and commending your spirit with filial affiance into the hands of this heavenly Parent, you are insulting the majesty of his supreme law, and braving the terrors of his wrath: when you should be pronouncing benedictions upon your fellow men, you are breathing out menaces and slaughter against them. Your eyes, which ought to be shedding only the tears of contrition at the feet of your Saviour, are darting the fires of vengeance against a fellow creature. Your hands, which ought to be lifted up to heaven petitioning for mercy, are raised against a brother's life. Death seals up your eyes, the tomb closes its mouth upon you, and your everlasting doom is irreversibly decided without your having uttered one petition for mercy, dropped a single tear of contrition, felt one solitary emotion of forgiveness, or caught the glimmering of a single ray of hope. The first moment of tranquillity which your bosom enjoys, after having been agitated like a stormy sea, by those furious passions which were spending their rage within it, is to settle down into the solemn and awful stillness of death. Oh! what an end is this for a rational and immortal being to bring upon himself. My Saviour! what a contrast to this scene did thy crucifixion exhibit, when thou didst spend thy latest breath in uttering divine blessings, in recommending thy soul to God, and in praying for the forgiveness of thy executioners.

(To be continued.)

THE EUNUCH OF ABYSSINIA AND HENRY MARTYN.

FROM PORTER'S TRAVELS.

We had hardly introduced ourselves into our delapidated menzil, and disposed ourselves, some to rest, and others to supper, when we were disturbed by the arrival of new inhabitants.—Hadge Bachire and his train! no less a personage than chief of the household to the royal mother of Hassan Ali Mirza, prince-governor of Shiraz! and who was now on his way to Ispahan, to bring back a captious favorite Moullah, who had quitted the capital of Fars on some trivial subject of discontent. The worthy comptroller Hadge Bachire, was an eunuch from Abyssinia, old and wrinkled; and, sans ceremonie, he presented himself before us, took his seat near our nummuds, and declared himself the happiest of men in finding himself in the company of Englishmen; winding up his general compliments to our nation, with a particular eulogium on the talents and virtues of our countryman the late Rev. Henry Martyn, who, he said, had passed some time under his roof, during his Apostolic sojourn at Shiraz. A succession of kindly smiles, brightened the black visage of the Hadge, while he dwelt on the merits of the meek man of God, though it was in that city, and probably under his roof, that he composed many of the queries relative to the Mahommedan faith, none of which have been yet answered by the wisest sages and Moollahs of Persia. Indeed, these staggering doubts cast upon the creed of Mecca, have afforded unceasing occupation to the pen of Mirza Besook, the devout and learned minister of Abbas Mirza; but, after eight years' consideration, discussing, and writing on the stubborn points, still his labours, like the web of Penelope, seem *sans sosi*; for, dissatisfied with what is done, he frequently obliterates in one day what has been the toil of a year at least.

THE CITY OF TOKAT, AND HENRY MARTYN.

[FROM THE SAME.]

This is a large and perfectly open town, built on the sloping skirts of two nearly insulated rocky hills, of craggy, broken, and spiral forms; but which in fact belong to a chain of a similar romantic range. Houses without number appear crowding together at the bases of these twin minor mountains, and pressing on each other down their approximating sides, and into the intermediate valley. Mosques and minarets vary the more irregular roofs of the other multitudinous buildings. The summits of the surrounding heights, have a particularly shattered appearance, augmented by the ruined state of the ancient embattled walls and towers which crown these pinnacles, and embrace every bold projection. This cloud-crested fortress is supposed to have been the old Berissa, and Comana Pontica of Strabo. If I may judge of the population of the town at its feet, by the apparent extent, it must be very numerous; but no one could, or would give me information on the subject. Tokat carries on a considerable trade in cups and other utensils of copper, its own manufacturing, there being mines in its immediate neighborhood, and some of a very high reputation, about fifty hours distant. They lie twenty hours from the city of Too-az, which gives its name to the city of Tokat, and where their joint Pasha resides. These celebrated mines produce copper, lead, and silver, and have fifty furnaces constantly at work; indeed they principally furnish the latter metal for the mint of Constantinople.

I made a hasty sketch of the general appearance of Tokat, and its singular fortress rocks; but I was obliged to use my pencil in a moment when totally unobserved, the jealousy with which a Frangy is regarded by the Turks, increasing at every step towards the Capital. At the north-eastern extremity of the city the river is crossed by a stone bridge of five arches; but a convenience never allowed to passengers except at seasons of thaw and violent rains, when the stream is unfordable. It was in this town our ever memorable countryman Henry Martyn closed his ministry on earth—his pilgrimage of service to a distant people, who, because they were men, "he loved from afar as brothers," and dedicated the bloom of his life and faculties to recover from error. But his zeal was beyond the strength of a naturally delicate constitution; yet Providence supported him, till, his commission being performed of giving the Holy Scriptures to the nations of the East in their own language, exhausted nature sunk under the apostolic labour, and from this place he was called to the rest of Heaven. He expired at Tokat, on the 16th of October, 1812. His remains sleep in a grave as humble as his own meekness; but while that high Pyramidal hill, marked with the mouldering ruins of heathen ages, points to the sky, every European traveller must see in it their honored countryman's monument.

SCRIPTURE ILLUSTRATIONS.

From Jowett's Christian Researches.

"A person landing at the water-side at Smyrna, in the evening, is accosted by the furious barking of a multitude of dogs: they are very numerous in the street, unowned and unfed. In Constantinople, it is said, they are fed by a public officer appointed for the purpose. These dogs are so feeble from poor living, that they whine at the slightest touch. In the long Greek fasts, when there are no offals left by the butchers in the streets, multitudes of them perish. In the day they seem very torpid from the heat, and as if they had not spirit to join in the bustle of mankind; but at night they are ready with their clamour at every little stir. They are considered useful, as keeping the streets somewhat less offensive than they would otherwise be.—They remind one of Psalm lix. 14, 15: 'And in the evening they will return, grin like a dog, and go about the city: they will run here and there for meat, and grudge if they be not satisfied.'" pp. 56, 57.

Another passage is introduced, as illustrative of the expression in Psalm cxxiii. 2:

"When the bishop wanted his servants he clapped with his hands; when his deacons, in their clerical dress, made their appearance, and attended on him with the most profound subjection. Behold as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress." p. 54.

There is an interesting account of the Greek funerals, at the close of which Mr. Jowett remarks,

"The body was lowered into the grave. I did not observe that they sprinkled earth upon it, as we do; but instead of this, a priest concluded the ceremony by pouring a glass of water on the head of the corpse. I did not learn what this meant; but it brought to my mind that touching passage in 2 Samuel, xiv. 14, "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again." p. 40.

In his journal of his voyage on the Nile, Mr. Jowett says.

"Extensive fields of ripe melons and cucumbers then adorned the sides of the river: they grew in such abundance that the sailors freely helped themselves. Some guard, however, is placed upon them. Occasionally, but at long and desolate intervals, we may observe a little hut, made of reeds, just capable of containing one man; being, in fact, little more than a fence against the north wind. In these I have observed sometimes a poor old man, perhaps lame, protecting the property. It exactly illustrates Isaiah, i 8, 'And the daughter of Zion is left—as a lodge in a garden of cucumbers.' The abundance of these vegetables brings to mind the murmurs of the Israelites, "We remember the cucumbers and the melons—but now our soul is dried away.' (numb. xi. 5, 6)" p. 127

At Thebes, in the month of March, he writes,

"The barley harvest was getting in.—This may explain Jeremiah, viii. 20: as the harvest precedes the summer, it is put first in the description: 'The harvest is past, the summer is ended, and we are not saved.'" p. 144.

"'The earth brought forth by handfuls.' (Gen. xli. 47.) This I witnessed. I plucked up at random a few stalks out of the thick corn fields. We counted the number of stalks which sprouted from single grains of seed; carefully pulling to pieces each root, in order to see that it was but one plant. The first had seven stalks, another eighteen, then fourteen. Each stalk would bear an ear." p. 166.

"We met one day a procession consisting of a family returning from the pilgrimage to Mecca. Drums and pipes announced the joyful event. A white-bearded old man, riding on a white ass, led the way with patriarchal grace. It was impossible not to remember the expression in Judges, v. 10." p. 168.

"At one place the people were making bricks, with straw cut into small pieces, and mingled with the clay to bind it. Hence it is, that when villages built of these bricks fall into rubbish, the roads are full of small particles of straws, extremely offensive to the eyes in a high wind. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw, and for a similar purpose, to build extensive granaries for the bashaw, treasure cities for Pharaoh, (Exod. i. 11.)" p. 167.

The following remarks of the Christian Observer in relation to the Abyssinian Church and the providential circumstances which led to the *Amharic* version of the Bible, and to the subsequent discovery and purchase of it, by Mr. Jowett, are so interesting that we cannot deny ourselves the pleasure of presenting them to our readers.

The part of his work to which Mr. Jowett seems to look with the most anxiety and interest, is that which relates to the state of the Abyssinian Church. On this church his hopes and affections appear to be peculiarly fixed: to this his thoughts incessantly revert. We think we readily trace the reason for this. The overruling providence of God has been in a marked manner displaying itself towards the Abyssinian Church and Nation. In the midst of apostacies around them, and notwithstanding grievous declensions within, they yet are preserved a *Christian people*. Whoever will trace the history of this church, will perceive that the first introduction of the Christian faith among them was accompanied by circumstances and motives not of *alarm*, but of *attraction*. They were convinced, and not compelled to conversion. To this circumstance is doubtless attributable that veneration and attachment to their religion by which they are still distinguished, and which for fifteen hundred years has kept them from the heresies and impostures, if not from all the errors and superstitions, which have inundated, with a fatal copiousness, the surrounding countries of Egypt, Nubia, and Arabia. In Abyssinia, then, the religion of Christ survives as a national religion. The very existence of the clergy, and part of the community, is identified with its continuance: the utmost jealousy prevails of everything that savours of Mohammedanism: and these are certainly elements on which the efforts of those who have at heart the interest of that quarter of the globe, may expect and calculate to work at some future time with great probability of success. "Who shall say," asks Mr. Jewett, "that Abyssinia, spiritually enlightened and wisely trained, shall not eventually mainly contribute to lift the huge northern half of Africa from its deep depression, to finally uproot Mohammedanism, and plant Christianity from the straits of Babelmandel to the mountains of Atlas?"

Such are the reasons that induce in the mind of Mr. Jowett many anxious hopes respecting the Abyssinian Church. The whole of what information he has collected respecting it is peculiarly worthy of notice. Professor Lee has condensed a large portion of its history, in a valuable paper appended to the Eighteenth Report of the Church Missionary Society; and we have our ourselves cited from Mr. Jowett's former communication to that society, the chief particulars respecting his providential discovery, and eventual purchase, of the Amharic Scriptures. A train of more remarkable circumstances could scarcely be imagined. M. Asselin, the French consul at Cairo, is desirous of adding to his other literary attainments the knowledge of the vernacular dialect of Abyssinia: he seeks for a long time in vain for an instructor; at length he casually finds, in obscurity and sickness, an old man, who, but for his intervention, must in a short time have died from poverty and neglect. The attentions shewn to this poor old creature excite in him the liveliest gratitude; a feeling almost the only one equal to prompt his undertaking and persevering in the laborious work to which he is afterwards designed. To his exceeding surprise, in this old man the consul finds a perfect master of the literature of his country; a traveller who had penetrated into the most remote regions of Asia, and *the instructor of Bruce and Sir William Jones*. With these advantages, it occurs to M. Asselin to fix the dialect in print in the form of a translation. But a difficulty here occurs in the selection of a work for that purpose. At last *the Bible* is deemed most eligible. *Ten* successive years were in consequence devoted to this momentous work: the grateful, industrious, and persevering Abyssinian was unremitting in his exertions: his own patient reed traced the *ten thousand pages* of the sacred volume; and, after a careful and repeated collation of every book of the sacred text, and a reference of it for examination to competent judges, the Amharic Bible is pronounced complete. But this is not all. Shortly after this work was accomplished, the laborious Abu Rumi, the translator, dies. Had this happened at an earlier period, the consul observes, he should consider that, with a single book left unfinished, it would have been impossible to supply the defect. The possessor next transmits copies of parts of his manuscript to various public individuals, in hopes of exciting attention to the work, and eventually of disposing of it by sale. Had these been noticed, the MS. might have travelled to the Vatican, and slumbered in obscurity for centuries. But no heed was given, and it was in consequence proposed to print it: but an interdict from Rome arrested this project. At this crisis Mr. Jowett is led to Egypt: he casually hears of the circumstance, writes to England, and empowered by the British and Foreign Bible Society to negociate for the purchase, obtains the precious deposit in trust for the immense population of Abyssinia; a population which Mr. Jowett estimates at *many millions*.

THE RECORDER.

PHILADELPHIA:

SATURDAY MORNING, April 19, 1823.

On the 13th of May the Convention of the Protestant Episcopal Church in this Diocese will hold its Annual Session at Lancaster.

The Secretaries of the several Conventions of the Protestant Episcopal Church in the United States, and all friends of the church, are respectfully requested to forward all journals, sermons, or pamphlets, respecting the state and progress of its concerns, to the PHILADELPHIA RECORDER.

AFRICA.

The debt we owe to this benighted continent, and the exertions making to bestow upon it the Gospel, naturally draw toward it our attention. The extract from the last annual report of the Colonization Society, contained in this day's paper, shew the state of the American settlement. A vessel sailed from Baltimore, with sixty additional colonists, on Sunday last, for Cape Messurado. We cannot but regret the lateness of their departure.

HENRY MARTYN.

The extracts which are made from the Travels of Sir ROBERT KER PORTER, and which will be found in a preceding column, are extremely interesting especially in their notices of one of the most remarkable missionaries who was ever permitted to carry the Gospel of his Master to the Heathen world. His writings have done much to overthrow the Mahommedan faith, especially in Persia, a striking evidence of the force of his reasoning being given in our first extract where we find his queries as yet unanswered by the minister of Abbas Mirza. The affectionate as well as respectful manner in which the traveller speaks of Martyn, is gratifying to all who are interested in the cause for which he lived, and in the advancement of which he died. In the inscrutable dispensations of God's Providence, this distinguished missionary was not permitted to have a long life, but after the most terrible deprivations, and under circumstances of aggravated fever, was called to breathe his last far from friends and home, in a place where all around were sunk in a superstition, whose bands he had sought to break. God however was with him, and the peculiar consolations of his presence made up for friends, and he slept in Jesus. It is our wish, as soon as the matter can be prepared, to condense the already published Biography of this servant of the Lord, and to present it to our readers.

The Rev. WILLIAM WICKES, spoken of in the last number of the Recorder, as appointed by the Domestic and Foreign Missionary Society, an Agent for the Western States, has, by a unanimous vote of the congregation at Norfolk, Virginia, been elected its Pastor.

FOR THE PHILADELPHIA RECORDER.

Messrs Editors,

The following anecdote is founded on fact. If you judge it worthy a place in the Recorder, it is at your service.

Yours, G. B.

Philadelphia, April 8th, 1823.

ANECDOTE OF A TRACT.

There lived in the city of P——, a man and his wife, surrounded by every earthly comfort, unto whom God had given an only child the joy of their hearts. The husband and wife were both professors of religion. He, like to many others, was much engaged in the hurry and bustle of life, and appeared determined to make the fearful experiment, whether the service of God could not be reconciled with the service of the world; while his companion, with many prayers, and much anxiety on his account, would frequently exhort him to be more in earnest about the one thing needful. There was one subject among many others, about which they had repeated conversations; the application of which the husband always managed rather to evade than to oppose. It was the propriety of an early and regular attendance upon Public Worship. Come said she one morning, my dear, it is time to prepare for church: you know I am unwilling to be late; and I do not wish to go without you—our little daughter has been ready for some time, if we do not make haste the service will be begun. Some excuse was given by the husband, why he was not prepared; it was now too late, and the mother and child were compelled to go alone. After the congregation was dismissed, the children remained behind to say their catechism. The minister distributed among the children a number of Tracts of different kinds. To the little girl above mentioned was given, entirely without design, or a knowledge of what had taken place at home, a tract urging the "duty and importance of a devout attendance upon the public worship of God."—She took it home and had no sooner entered the house than she said to her father—See here, Papa, what I have got. Dear Papa, you know what mother was saying before we went to church; here is something upon that subject; sit down, and I will read it for you. The Father would gladly have found an excuse to decline this invitation, but he loved his child, and therefore yielded to her request. The mother with tears in her eyes, was standing near, and looking on. The little girl had not proceeded far, when the gentleman, no longer able to restrain his feelings, rose and left the room. The little preacher stopped, unconcious of the deep conviction which she had wrought; after waiting a few moments, and growing impatient, she went to the door of the next room, and said,—Father, come back, I wish to read to you the rest of the tract. After a little while he returned, listened till the child had finished, and has never since made any excuses either to avoid going to church, or to put off a timely preparation.

The Protestant Episcopal Sunday and Adult School Society of Philadelphia, instituted in the year 1817, has been since that period pursuing a quiet unobtrusive career of usefulness. The design of the Society is to extend over the several Sunday Schools in connection with it, a fostering hand, and by a concentration of pecuniary influence to give an impulse to those institutions, which their separate and divided energies could not supply. The funds which the Society, as a Society, is enabled to raise, are dispersed under various forms among the several schools, and thus become a reservoir, from the abundance of which are constantly sent forth those small rivulets which not only supply the necessities of the more needy institutions, but furnish at the same time an incentive, to the efforts, and an assistance to the less pressing calls, of the more flourishing. One of the modes by which these funds are profitably disposed of, is the publication of books, &c. adapted to the use of these institutions, and which are sold to the Sunday Schools in union with the Society at a rate *less* than cost—and to those not in union at a trifle more than cost.

The following are the titles and prices of some of the books alluded to:—

	Cost.	In un.	Not in un.
Hymn books in paper covers per dozen	$ 60	$ 45	$ 72
Susan & Esther Hall do.	1,92	1,50	2,00
Gilpin's Monument do.	1,50	1,10	1,80
Raven and Dove do.	0,18½	0,15	0,24
Private Devotion, bound and lettered, per copy	0,30	0,23	0,37½
Spelling books per doz.	1,50	1,20	1,80
The recaptured Negro do.	1,20	0,90	1,50

We intend occasionally to notice in the pages of the Recorder, the merits and claims of some of these little volumes, with the view of turning the eye of the Episcopal Public to the Society itself, and to the publications which it has issued. Our Society (as far as our knowledge extends) is the only one in the United States connected with the Episcopal Church, that has taken upon itself the responsibility of publishing *systematically*, Sunday school books. And we feel very anxious that in this "labor of love," it should receive the countenance, and encouragement of Episcopalians generally. It is quite unnecessary at this time to dilate upon the univer-

sally acknowledged importance of Sunday Schools—their utility has been demonstrated, to the exclusion of all doubt.

The depository of the Society is at James Crissy's book store, No. 177 Chesnut street.

The Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, acknowledges the receipt of fifteen dollars, from the Female Missionary Association of Huntingdon, Huntingdon county, Pennsylvania—by the hands of the Rev. George Boyd.

SUNDAY SCHOOL CELEBRATION.

The Sixth Anniversary of the *New York Protestant Episcopal Sunday School Society* was celebrated in St. Paul's Chapel on Wednesday afternoon, the 9th inst. The Schools belonging to this Society are those of the Trinity Church and St. Paul's and St. John's Chapels and St. Mark's, Christ, Grace, Zion, St. Luke's and St. Philip's Churches. The Scholars assembled on this occasion amounted to about 1400, and with their superintendants and teachers, and the managers of the society, occupied all the Pews, and also benches throughout the different aisles on the ground floor of that large Chapel. Evening Prayer was conducted by the Rev. Dr. Lyell, and an appropriate address delivered by the Rev. Mr. Berrian. The Scholars then sung a hymn selected from the 100th psalm in metre; the final prayers including an appropriate collect from the Liturgy and the benediction by the Bishop.

The occasion and exercises were highly interesting and calculated to strengthen conviction of the importance and value of Sunday School instruction. Besides the officiating Clergy, we were gratified to perceive, in the chancel, the attendance of the Rev. Drs. Harris, Turner and Wilson, and the Rev. Messrs. M'Vickar, Onderdonk, Creighton, Wainwright, Breintnall, Upfold, Doane, Eastburn and Sellon of this city, the Rev. Mr. Haskell of Rye, and the Rev. Mr. Sayres, of Jamaica, L. I.

[*New-York Gazette.*

The following anecdote from Jowett's Christian Researches in the Mediterranean, illustrates the degraded condition of the female sex in those countries not subject, or only partially so, to the influence of Christianity.

"My Copt," says Mr. Jowett, "coming to read with me, found me writing. 'I am writing a letter to my wife,' I said. This I spoke in Arabic, and asked if my Arabic was good: he gently inclined his head on one side and corrected the last word: 'I am writing to my *house*.' I asked if this correction was not grounded on the practice of depressing the women in every way: he owned it might be. An Englishman does not feel or speak thus: neither does Solomon thus speak. He does not merge the *wife* in the *house*; he makes the house and even the husband illustrious on her account.

Archbishop Wake, in one of his letters to the Missionaries on the Coast of Coromandel passes this eloquent eulogium upon the Missionary office.

"Let others," he writes, "indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy, in the bosom of the church, titles and honours obtained without honour and without danger. *Your* praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven,) to have laboured in the vineyard which yourselves have planted; to have declared the name of Christ where it was not known before; and through much peril and difficulty, to have converted to the faith those among whom ye afterwards fulfilled your ministry. Your province, therefore, brethren, your office, I place before all dignities in the church. Let others be pontiffs, patriarchs, or popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists, and Apostles, ye with them shall shine, like the sun among the lesser stars, in the kingdom of your Father for ever."

THE SHAKERS.

Amidst all the singularities of the *Shakers*, they have some rules which it would be well for people of all denominations to adopt: "It is contrary to order, or the gift, as they call it, (says Professor *Silliman*, in his Tour,) to leave any bars down, or gates open; or leave any thing they use out of its proper place; consequently they seldom have any thing lost. It is according to the gift, or order, for all to endeavour to keep all things in order; indolence and carelessness, they say, are directly opposite to the gospel and order of God; cleanliness in every respect is strongly enforced—it is contrary to order even to spit on the floor. A dirty, careless, slovenly, or indolent person, they say, cannot travel in the way of God, or be religious. It is contrary to order to talk loud, to shut doors hard, to rap at a door for admittance, or to make a noise in any respect; even when walking the floor, they must be careful not to make a noise with their feet. They go to bed at 9 or 10 o'clock, and rise at 4 or 5. Every man and woman must be employed, and work steadily and moderately." Trifling as these rules may appear, their adoption would have a very important effect upon any household or community.

GENEROSITY OF A POOR WOMAN.

A minister, lately preaching in the West of England for the Irish Evangelical Society, was recommending his hearers to be liberal in their donations—and observed, as an inducement, that "It is more blessed to give than to receive." An elderly female, in very straitened circumstances, who very recently was destitute of some necessary clothing, hearing the observation, put *three farthings* into the plate, which was all she had; remarking to an acquaintance as she returned home:—"the Minister said 'It was *more blessed to give* than to receive;' so, being unwilling to *lose the blessing*, I gave *all* the money I had."—*Christian Her.*

Princeton College.—The Trustees of this institution met on Tuesday last, to elect a president in the place of the Rev. Dr. Green, resigned—the Rev. Dr. Rice having declined his appointment. Several candidates were nominated; but the election being postponed until the morning, all were withdrawn but the Rev. Philip Lindsly, Vice President of the College, who was accordingly unanimously elected President. The Rev. Jared D. Fyler, of Trenton, was elected Vice President, should that office become vacant by Professor Lindsly's accepting the Presidency. These appointments, we think, will meet the approbation of the public, and maintain the reputation of the College. [*Trenton True American.*

FOREIGN SUMMARY.

Since our last summary, intelligence has been received from England four days later than previous advices, viz. Liverpool dates to the 9th ult. and London to the 8th ult. A late arrival at New-York, from Havre, has brought Paris dates to the 11th ult. inclusive.

No formal declaration of hostilities on the part of France had as yet been issued, nor does it seem to us at all probable that there will be any further development of her views and designs, until her armies shall occupy Spanish ground; and, indeed, (if her nefarious invasion should be so far successful,) until her flag waves in triumph over the Spanish capital.

It would seem that the crisis was fast approaching. The Duc d'Angoulême was expected to leave Paris on the 15th March, for Perpignan, near the north-eastern frontier of Spain, and proceed thence to Bayonne. A Paris paper of the 4th says, "the Duke of Reggio has this day taken leave of the King, and sets off to-morrow to take command of the first corps of the Army of the Pyrennees at Bayonne."

In the French Chamber of Deputies, proceedings of a very violent nature—unprecedented even in the previous history of that *sensitive* and excitable body—had just taken place. M. Manuel, in consequence of some reflections cast upon the ruling party, had been expelled by a vote of the chamber, which was even enforced by personal violence. This had produced an indignant feeling in the populace; and for some time tumultuous groups were collected in the Boulevards, which required the interference of the *gen d'armerie.*—The minority had protested strongly against this high handed measure—and the excitement it had produced, together with the important circumstance of the refusal of the *piquet* to execute the order of the chamber to drag Manuel out of it, had caused, it was supposed, some rise in the French funds, as suggesting an unequivocal caution to the *ultras* in relation to the probable consequences that would follow the departure of the *royal* troops from Paris, and therefore giving rise in the minds of some to the hope of more moderate and pacific counsels. The hope of peace had been rather confirmed by some recent events at Madrid, which were thought inauspicious to the maintenance of the noble stand taken by the Cortes in defence of their liberties—such as some jealous *squabblings* between the different sorts of troops, and the resignation of those Ministers who had pledged themselves to support the cause of their country against the overweening pretensions of the Holy Alliance.

These hopes will doubtless prove to have been delusive—every thing indicated war. The most extensive preparations were being made at Bayonne for the immediate commencement of hostilities; and corresponding movements were observable on the other side of the frontier.

The inhabitants of Saragossa, so illustrious for their heroic defence against the former invasion of the French under Napoleon, had sworn to bury themselves under the ruins of their city, rather than submit to foreign control and dictation.

Portugal, it would seem, had determined to make common cause with Spain in the event of the hostile invasion of the territory of the latter—this is an important circumstance, and augurs well to the hopes of those who wish a successful issue to the heroic policy of that country.

The plan of the French invasion is thus detailed.—"An advance will be made to the capital in three directions, leaving St. Sebastian and Pampeluna closely blockaded; the Constitutional government will be overthrown; a Regency will be formed, in case the Liberals shall have carried off the King; the Constitution (which is said to be already drawn up) will be proclaimed, and caused to be accepted in the country occupied by the army; and in this situation the result of the manœuvres and machinations will be waited for, which have been employed in the other provinces to effect the counter revolution."

In England, the popular sympathy in favour of the Spanish cause was on the increase; and had recently been loudly manifested on the occasion of a dinner given to the ambassadors of Spain and Portugal, at which 400 noblemen and gentlemen were present—and numbers were excluded for want of room, who had offered as much as £50 for admission. As the guests retired, they were saluted by an immense assemblage of people with continued cheers and cries of "Spain forever"—"The Spanish cause"—"Down with the Holy Alliance"—"Manuel forever"—"No Bourbons."

To Correspondents.

"A Calm Observer" shall appear in our next.

"Civis" has been received.

Errata.—In the fourth page, of "Foreign Summary," in our last, 2d line—for *addressing* read *addresses*. In the 6th paragraph, 4th line, for *desirous* read *decisive*. In the same paragraph for *heightened* and *revolution*, read *high-toned* and *resolution*.

Publications.

Kayser's Commercial Directory, containing a Topograhical description, extent and prod ctions of different sections of the Union; Historical information relative to manufactures; Commercial and port regulations; a list of the principal commercial houses; Tables of imports and exports, foreign and domestic; Tables of foreign coins, weights and measures; Tariff of duties, &c. &c. 1vol. 4vo.

Bishop Hobart's Sermon, preached at the consecration of St. Stephen's Church. Philadelphia, February 27, 1823, to which is appended an accurate description of said Church.

Las Casas' Journal of the life and private conversations of Napoleon. 2vol. 8vo.

Parish Priest, a Poem in 1vol. 18mo.

Newman's Spanish and English Dictionary, first American edition, in 2vol. 8vo.

Psalmist; a collection of Psalm and Hymn tunes of the various metres, arranged for one, three or four voices, with an accompaniament for the Piano Forte and Organ.

John's Biblical Archeology, translated from the Latin, with additions and corrections, by Thomas C. Upham, A. M. assistant teacher of Hebrew and Greek, in the Theological Seminary, Andover. 1vol. 8vo.

Memoirs of the Rev. David Brainard, Missionary to the Indians on the borders of New York, New Jersey and Pennsylvania; chiefly taken from his own Diary, including his Journal, now for the first time incorporated with the rest of his diary, by Sereno Edward Dwight, 1 vol. 8vo.

Church Poetry: Being versions of Psalms and Hymns suited to the festivals and fasts, and other occasions of the Church; with an appendix containing Hymns for family and private devotion—selected and altered from various authors, by William Augustus Muhlenburg, Associate Rector of St. James's church, Lancaster.

IN PRESS.

Miller's Letters in reply to Stewart, on the eternal generation of the Son.

Brown's Jewish Antiquities, carefully compiled from the most authentic sources, and their customs illustrated: To which is added a dissertation on the Hebrew language, from Jenings' Jewish Antiquities.—2 vols. 8vo.

The Art of Invigorating and Prolonging life; by the author of the "Cook's Oracle."

The Flora of North America; illustrated with colored engravings drawn from nature, by Wm. P. D. Barton, M. D.

White on Cattle Medicine.

Holy Bible; royal quarto, with 31 elegant engravings from design, by *Westall*.

The Medical and Physical Journal; edited by Dr. Chapman.

Common Law Reports conducted by Sergeant and Lowber.

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A REVIEW of which will be found in the present number of the Recorder, just published, and for Sale by

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Persons from abroad subscribing to the Prayer Book, or Family Bible, of which S. Potter & Co. are likewise agents, are requested to say whether they will have the numbers forwarded by mail as published, or retained in our hands until completed. The postage cannot in any instance exceed 26 cents per number, if sent to any part of the United States.

The views of the Bishops of our Church, in relation to the publication of this work, may be collected from the following letters and extracts.

Philadelphia, Dec. 29th, 1821.

Rt. Rev. and Dear Sir,

I have just received your letter of the 26th inst. informing me that you contemplate the preparing and the publishing of a Book of Common Prayer, with a Commentary on the different services, accommodated to the alterations of the English Liturgy by our American Church. The last circumstance is especially desirable, there being as yet nothing of the kind. And your connecting the Commentary with the Text, will very much further the purpose of introducing the former into families, and of promoting a more general information of the grounds of our Institutions. Wishing you success in your undertaking, I remain

Your affectionate Brother,
WM. WHITE.

Rt. Rev. Thos. C. Brownell.

I do cordially concur in the foregoing sentiments of the Presiding Bishop.

JOHN HENRY HOBART.

Though we have several Commentaries on our Prayer Book, and explanations of the Liturgy, I am decidedly of opinion that no one of them is exactly what is wanted in families, and for common use. A work of this kind, so judiciously compiled as to comprise what is most essential and interesting in the history and exposition of the Book of Common Prayer, with the addition of a much larger proportion than we usually have of practical remarks, calculated to promote the right use of it, would be a valuable acquisition to our theological libraries; and I rejoice to learn that you think of devoting some part of your time to such a work.

I am, respectfully,
Your Friend and Brother,
ALEX. V. GRISWOLD.

Rt. Rev. Thos. C. Brownell.
Bristol, Jan. 4, 1822.

Richmond, (Vir.) Jan. 19, 1822.

Rt. Rev. and Dear Sir,

I have received your communication upon the subject of the Liturgy, and shall be happy in affording you every encouragement in the accomplishment and circulation of your intended work.

Never was there a system of devotional exercises constructed with so much piety, or so well calculated to meet views of an intelligent worshipper. It is my fervent prayer, that the same spirit which animated those who arranged the service of the Church, may accompany your efforts in the explanation of its beauties, and the recommendation of its observance.

With sentiments of unfeigned regard, believe me R. R. and Dear Sir, your affectionate Friend and Brother.

RICHARD CHANNING MOORE.

Rt. Rev. Bp. Brownell.

Baltimore, Jan. 3, 1822.

Rt. Rev. and Dear Sir,

I am very much pleased to learn that you have determined to carry into effect the design you were pleased to intimate to me, at the last Convention, with regard to the Commentary on the Book of Common Prayer. It will be a most valuable acquisition to the Episcopal families in the United States. The "Family Bible" and this Commentary, will constitute a very complete domestic Library.

With sincere regard and affection, I am your brother in Christ. JAS. KEMP.

Rt. Rev. Bp. Brownell.

New Brunswick, Jan. 8, 1822.

Rt. Rev. and Dear Sir,

The compilation of a Commentary on the Common Prayer Book of our Church, which you express a design to undertake, will doubtless be a very useful and laudable work. For though many excellent Commentaries already exist, they are in he hands of but few persons; partly from the circumstance, that they are not adapted to the Book of Common Prayer of the American Church, as altered from that of the Church of England; and party from the scarcity of copies.

Besides, but few people can conveniently bear the expense of purchasing a number of works on the same subject. A careful and judicious compilation from the most esteemed among them, adapted to the Common Prayer Book of the American Church, would therefore put it in the power of many persons, especially Clergymen with small salaries, to furnish themselves with whatever is most useful of such necessary information.—Your design, therefore, meets with my approbation, and I heartily wish you success in the performance of it.

With very great regard and affection, I am Rt. Rev. and Dear Sir, your Friend and Brother,

JOHN CROES.

Rt. Rev. Dr. Brownell.

Charleston, Jan. 20, 1822.

Rt. Rev. and Dear Sir,

The work which you are contemplating is certainly a desideratum, and may be made the vehicle throughout our Church in these States, of a kind of information, which is too little found among its members. The old standard works on the Common Prayer are not to be had by people in general, and the more recent popular works of which I esteem Shepherd's (unhappily left unfinished) the most, having not been reprinted in this country, are very little known. Persuaded that practical christianity can in no way be better promoted, than by causing the Book of Common Prayer to be rightly understood and used, I look upon your design with very great satisfaction, and trust it will be blest to a result both honourable and useful to the Church.

I am, Dear Sir, with very great regard, your friend and Brother. D. BOWEN.

Bp. Brownell.

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Louisville, (Ky.) March 7.

For a few days past we have witnessed with pleasure the benevolent and happy effects produced on our community by the preaching of the Rev. Mr. BALDWIN, of the Episcopal Church, who is now on a visit to our town in the course of his tour of duty as a Missionary, from that Church in New-York. A large proportion of the first settlers of this vicinity were early taught the doctrines of that Church, but from the total want of teachers they have heretofore either given up all outward forms of religion, or joined such other religious societies as happened to be formed nearest to them; but we are now gratified to learn that a regular Church has been formed, that means are raising to build a suitable Edifice, and that we shall once more be blessed in hearing divine truths in the way and manner most suited to our early impressions. On religion as on every other subject there will be diversity of opinions, as to modes and forms, and when the human mind has once fixed on what it thinks right on that subject it is difficult to give it a new direction, and if easy to accomplish, it is perhaps unwise to do it; therefore we hope that this opportunity for the Episcopalians to unite in their own Church will not be neglected by all true believers in that mode of worship, leaving to others the undisturbed possession of theirs.

It will be seen by the proceedings of the meeting on Tuesday last, in this paper, that the meeting adjourned to Thursday next 3 o'clock, P. M. at which meeting, we would particularly invite those favorably inclined to the erection of a Church, and the well being of the Society, to attend.

At a meeting of Episcopalians and others, friendly to the church, on the 4th day of March, 1823, in pursuance to public notice, at the Methodist meeting house—on motion made and seconded, RICHARD FERGUSON, was appointed President, and SAMUEL DICKINSON, Secretary.

The object of the meeting being stated by the President, it was *Resolved*, unanimously, that this meeting now proceed to the organization of a Protestant Episcopal Church, in the Town of Louisville, Kentucky.

The following officers were then elected, viz.—Richard Barnes, and George S. Butler, Wardens—Daniel Wilson, Samuel Churchill, Hancock Taylor, John S. Snead, Richard Ferguson, John Bustard, John T. Gray, and Daniel M'Callister, Vestrymen.

Resolved, That the Wardens and Vestrymen, now elected, continue in office until easter week, 1824, and that the election be held on Easter Tuesday annually thereafter.

Resolved, That in the event of sufficient funds being raised by subscription this day opened, the persons elected as Wardens and Vestrymen be authorised to contract with a Clergyman for two years and after that period, if a church shall then be erected, the Pew holders shall elect a Clergyman.—Adjourned to meet at the same place on Thursday 12th inst. at 3 o'clock, P. M.

RICHARD FERGUSON, President.
SAML. DICKINSON, Sec'ry.

P. S. It is particularly desired that all who attended the first meeting will attend again, and all others who are friendly to the church, and who feel disposed to do something in building up her ruins.

SAML. DICKINSON, Sec'ry.

From the London Methodist Mag. for Jan. 1823.

ACCOUNT OF THE VEDAHS,

A race of Savages, who inhabit some parts of the interior of Ceylon.

In the interior of Ceylon, a race of wild and independent savages are found, who have never been subjected either to the native Singhalese or the European Government, nor indeed, in their present state, do they appear capable of civil government at all. Dr. Davey, in his account of Ceylon, mentions this degraded body of people; and we have received some notice of them in the following letter from the Rev. Joseph Roberts.

"In the course of my journey to Trincomalee, in the month of January last, I only saw one Vedah; the reason for this I suppose was, that the waters being much out near the coast, they had retired farther than they usually do into the interior. But on my return to Batticaloa I met with nine of these wretched sons of Adam, three men, four women, and two boys. They were exceedingly shy, and had it not been for an old Vedah, who informed me he had several times seen Europeans before, they would have been altogether inaccessible. Without any hesitation he accompanied me to the shed where I had to spend the night, and seemed much gratified with the attentions he received. After some conversation I inquired if he had any family; he replied in the affirmative. Where are they? 'In the jungle.' Here I observed he was a little discomposed, but his fears were soon silenced. I wish you would bring your family here. 'They will not come.' Why? 'They have never seen a white man; they are much afraid, and besides this they are at a great distance.' But after using many persuasions and the promise of a gift, he set off into the jungle with a promise soon to return.

"After the lapse of a considerable time I heard some loud shrieks, apparently made by persons in great distress. On inquiring of the coolies about the cause of the noise, they said the Vedah was bringing his family, and they were much afraid. I immediately went into the jungle in the direction of the noise, but the poor distracted creatures no sooner saw me than they gave a dreadful scream, and again rushed into the thicket. The Vedah said I must remain in the hovel, or they would never come near; upon my promising to remain in the place, he set off again after his distracted family. For a considerable time I heard him call aloud in the forest without receiving any reply; at last they answered, and begged he would not take them again; he answered, that they would not receive any harm, and that the great man had promised to give them some good thing. At last they consented to come, on condition that he walked first, and that they were allowed to remain at a distance.

"I, of course, remained in the Bungaloe, and the family, consisting of the father, mother, son, and daughter, stood before me. A short time after this another family made its appearance, who had probably heard the noise. They, however, on seeing some of their tribe so near, appeared less timid, and joined themselves, though not without caution, to the group. I have often heard it asserted that they have a language of their own: differing materially from Malabar or Singhalese. I called the old man, and asked him what language they used: he replied, 'Singhalese and Tamul.' Have you no other? 'No.' But in what language were those people conversing? 'Singhalese.' I found upon examination, it was nothing more than corrupted Singhalese, which my boy in the first instance could not understand. I suppose the difference does not amount to more than that which exists betwixt the dialects of the Northern and Southern counties of Britain.

"Their Tamul was equally barbarous. They pronounced it very short, and made one word serve for many purposes. But thinking they still might have a language peculiar to themselves, I requested the old man to tell me the names of different things in all the languages they knew; these I found agreed invariably either with Tamul or Singhalese.

"I observed one little boy apparently much agitated, and succeeded, through his father, in quieting his fears; but in putting out my hand to take hold of him, he cried out and ran into the jungle with the swiftness of a deer: upon inquiring the cause of his alarm, the father replied that the Moormen sometimes stole their children, and they were seldom heard of again; two of his children had been taken from him in this way, but they had died of grief. I asked him to place one under my care, assuring him I would be the child's father, and give him plenty of rice and curry, and good clothes. 'Alas!' said the father, 'what can I do; two are gone, and if you were to take one, he would die as the others did, and I should see him no more.'

"I was much surprised to see that they had some tattered clothes about their bodies, as I had heard that they were in a state of complete nudity. I asked where they procured the cloth: the answer was, that the inhabitants of distant villages gave it in exchange for honey, wax, and elephant's teeth. Some of them had a quantity of glass beads about their necks, which had been acquired in the same way. I offered the old Vedah a piece of bread which I had brought from Trincomalee which he ate without any hesitation, but the others refused to taste, stating they were much afraid. On pulling out my watch I observed that it excited considerable attention, and I prevailed on them to come near to hear the beating, and they were much astonished and afraid, particularly so, when they observed the rapid revolution of the seconds-hand; this led them to retire to their former place.

"I inquired of the old Vedah, where they slept? 'On the trees.' But where do your wives and children sleep? 'On the trees.' But how can they climb? 'It is their nature.' Do you marry? 'We do not marry: we take a woman, and when we are tired of each other, we part and seek another.' What do you eat? 'Such things as we can get!' And what are they? 'Roots, deer's-flesh, honey, and fish, when we can catch it.' Do you ever catch elephants? 'Yes.' How? 'We shoot them with the bow and arrow, and follow them till they fall.' What religion are you? 'I do not know what you mean.' How many Vedahs are there in those forests? 'We cannot tell.' Are there 500? 'Yes, more.' Are there 1000? 'We cannot tell.'

"It was now become quite dark; and observing some of them very impatient, I began to think what would be the most acceptable as a present: I had neither beads or knives with me, so I ordered the boy to bring a large cotton sheet, and divide it into pieces, and present them to the two oldest women: this, I saw, was a most acceptable present. The rest of the group began to look rather anxious, but I gave to them some fanams, with which they were also pleased, as they could purchase salt and other articles to be had only for money. Upon my telling them they might go, they immediately retired into their much-loved jungle.

"I shall not soon forget the wildness of expression in their features, particularly in the eye: their hair was disordered and brown with the sun. I could think of no comparison to mark the difference betwixt them and my coolies, and that which exists betwixt a wild beast just brought from the forest, and one that has been tamed. Their state is alike calculated to excite the attention of the Philosopher and the Divine. By comparing the poor Vedah with the Malabars who live in villages, he sinks almost to the brute. For his subsistence he seems to depend upon the productions of the jungle, such as roots, plants, and fruits, or the uncertainties of the chase; and lives and dies like his shaggy companions of the forest."

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BE it remembered, that on the thirteenth day of February, in the forty-seventh year of the Independence of the United States of America, A. D. 1823, George Bacon, of the said District hath deposited in this office the title of a Book, the right whereof he claims as proprietor, in the words following, to wit:

The PSALMIST, a collection of Psalm and Hymn Tunes, of the various metres, selected and arranged for one, three, or four voices, with an accompaniment for the Piano Forte or Organ, by Thomas Loud, Organist of Christ Church, Philadelphia.

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and proprietors of such copies, during the times therein mentioned," and extending the benefits thereof to the Arts of designing, engraving, and etching historical and other prints.

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.

april 5—tf